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DEVOTED TO THE DOCTRINE OF UNIVERSAL BENEVOLENCE AND MISCELLANY OF CHASTE AND MORAL TENDENCY.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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Original.

THE LESSONS OF NATURE,

A Discourse delivered at the Orchard-st. Church, Sunday morning, May 2d, 1835.

BY C. F. LE FEVRE.

For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come and the voice of the turtle is heard in our land. Song of Solomon ii, 11, 12.

The lessons which are derived from the study of the volume of nature are not only the most delightful that can engage the contemplative mind, but they are peculiarly instructive. Nature is undisguised in all her works, and presenting her pages to the investigation of all, she dreads no scrutiny, neither has she any terrors to denounce against those who would seek to penetrate her arcana. In this respect she stands unrivalled, and the God of nature seems to invite all his children, without fear, to derive profit from her instructive voice. While the works of human devices, the systems of Philosophers, the subtleties of metaphysicians, all alike demand our acquiescence to debateable points; while even the most liberal system of theology would exclaim, "forbear rash man to search too deeply—seek not to unveil our hidden mysteries," nature cries aloud to all her children to enter into her temple, and taking the keys of knowledge and experience to open the recesses of her richest treasures. She fears no daring hand, lest he should detect some sinister purpose in her operations. She trembles not lest her system should be exposed and her laws trampled on, but to one and all she equally lays bare her bosom, and submits to the closest scrutiny and inspection.

The value to be derived from a contemplative study of nature is much enhanced from the consideration that all her works harmonize, and the lessons which she teaches do not place us under the disagreeable necessity of endeavoring to reconcile contradictions, or else involve us in the fog of mysticism. A point once proved, remains eternally the same, and every investigation connected with it serves to produce it in a still stronger and clearer light. From these considerations, and others which might be mentioned, we may recommend the contemplation of nature as at least a *safe* study, and which will reward us for our pains by the valuable acquisition of unsophisticated truth. Such is not the case with human lore. In all systems the passions of its framers will mingle, and the most liberal and best devised will still be tainted with the bias of partiality.

It is a peculiar and striking feature in the scripture writers, that they have selected their imagery from nature, and that their doctrines are generally illustrated by appeals to her operations; and if this remark applies to the sacred writers in general, it does so emphatically to those interesting discourses which are recorded of our divine master, at different interviews with his disciples. He was always ready to direct the eye of his hearer to some sensible object, and by a familiar comparison, show how faithfully it illustrated the doctrine which he was teaching. Did he wish to paint the unbounded, impartial benevolence of our heavenly Father? he selected the most glorious object of nature to illustrate the sentiment—the sun marching in majesty through the heavens, dispensing light, and heat, and joy, and blessing, was the happy emblem selected for the purpose. On whom does not this glorious luminary shed its rays? Who are the distinguished favorites to whom it imparts its favors? Whose character does it first seek to know before it will bestow the needed blessing? These are inquiries naturally resulting from the comparison instituted, and the answer involves the consoling assurance, that God is no more deterred from the exercise of his benevolence and love towards all his dependent offspring, than the sun is in shedding his rays in equal splendor upon the evil and the good. Did he wish to inculcate the profitable and consolatory fact that our heavenly Father was provident for all the wants of his family, and thus to lead his disciples to an implicit reliance on his care to their varied wants? lo, he pointed them to the lively tenants of the air—to the gorgeous lily of the valley, and taught them from these simple examples, the ample provision which the God of nature had made for all their necessities. Thus did our divine master look from nature "up to nature's God," and furnish us an example that we should follow in his steps.

And here we cannot forbear remarking that this simple and beautiful method of instruction is too much neglected. The dry unprofitable learning of the schools has in a great measure superceded the pleasing and instructive lessons derived from nature; but after all the mind will revert to the passing scenes as the surest ground on which to build its fabric of hope. Arguments derived from doctrinal subjects may and will soon be forgotten, but the witness which nature bears to truth is always living, always present; and not only carries conviction to the mind, but stamps her holy impress on the heart. How utterly impossible would it be for a mind tutored in the simple school of nature, uninjured by the sophistry of schools, by any view that he could take of the works of God, to imagine Him a being of inexorable anger towards any of the creatures of his hand. He would read no such lesson there, and it would be a fruitless task to persuade him that such was indeed the case. He must first be *spoiled* by the doctrines of human lore; his mind must be warped from its natural state; his heart must have been steeled in the furnace of fiery zeal and blinded bigotry,

before he could arrive at so monstrous a conclusion. He could not walk abroad without seeing at every step the marks of divine benevolence—he could not examine the structure of any created being without discovering that every thing conspired to render it comfortable and happy; how, then, could he possibly conceive that the Author of these rich mercies, should so widely depart from his own eternal laws, as to make an exception in the case of man, and cause him, who is the very master-piece of his creative powers, to sink far below the meanest reptile that he has made? These are not the doctrines of nature—these are not the precepts of the gospel of love, but they derive their existence from that wisdom which is from beneath, which is *earthly, sensual and devilish*.

Availing ourselves of the example of Him whose steps it is both our duty and our happiness to follow, we would moralize on the opening of the year and derive from the subject, matter for instructive meditation. "The winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land." There is nothing more grateful to the feelings than the first intimations of the coming spring. It seems as if the fiat of the Almighty which first spoke a world into being were again uttered, and a new creation was bursting into life. The palsied hand of winter had laid his deadly spell on the vegetable world. The verdure of the fields, the foliage of the forest, the green mantle of the mountain, and the enamelled dress of the flowery vale, had all passed away, and the same dull, monotonous and deathlike livery had clad all things in her sombre hue. The very evergreens whose foliage outlives the rigors of the winter, rising here and there amidst the general desolation, seem as it were mourners, clad in their dark weeds, and weeping over the wreck of nature. How still have been the groves. Those forests so lately vocal with the varied notes of the light-winged choirsters, have been still as death, save when the hollow winds, passing through their leafless branches, have sung their solemn dirge. The streams which have coursed down the hills and through the vallies, and whose soft murmurings have so sweetly regaled the ear of the admirer of nature, bound in their icy fetters, have stayed their wonted course, winter has held his reign undisturbed, but his dominion has been that of silence, of sleep, of death.

But now the spell is broken—"lo the winter is past." A new creation bursts into being; from the very grave of the departed year a new one starts into existence, and from the ashes of the dead, spring, like the fabled Phoenix, rises up in all her glory—in all her beauty. Once more nature puts on her lively dress. Once more the fields are redolent with the perfumes of the nascent flowers. Once more the woods are vocal with the songs of melody. Once more the streams, loosened from their icy fetters, meander through the rich meads. Once more the face of nature wears an universal smile, and all is harmony, and all is joy.

This wonderful transition from the deathlike state of winter to all the life and activity of spring, has been considered as an impressive emblem of the resurrection state. Nature withers, droops and dies, only to arise again with more than pristine glory. The vegetable and indeed a large portion of the animal kingdom have remained torpid and inert, but now awake to life and enjoyment. On every side prolific nature is springing into being, and new life is bursting forth from its former ruins. We are aware that analogical reasonings between our present state, and that better and happier one to which we believe the universe of mankind is tending, may lead us astray, and induce many wild notions and shadowy speculations, and yet we cannot but indulge the pleasing thought, that at a time when nature is throwing off the coil of her mortal remains and putting on the new garments of life and activity, that the proud being, who bears the impress of Deity himself, when he shall have mingled with his native dust, shall arise like a Phoenix from his ashes, be clothed upon with incorruption and glory,

"And beauty immortal shall wake from the tomb."

How delightful, then, is it, at this season of the year, when its new born beauties are rising continually to view on every side, to wander in the fair fields of fancy and from the images before us to derive some cheering hopes of future immortality. The wisest and best of us are not removed from some disagreeable emotions on the thoughts of dissolving nature. Death is a circumstance in human history for which some tear is dropping every moment of duration, some heart quivering with the anguish of bereavement. It has been truly the monarch of all the terrors to the majority of mankind. It still continues the same. Its name is an appalling sound. Coming to the ear at certain seasons, it is the very angel of consternation to the many,

"For who to deep forgetfulness, a prey,
This thrilling, anxious being e'er resigned;
Left the fair precincts of this mortal clay,
Nor cast one longing, lingering look behind."

'Tis not in nature to be unmoved at this eventful period, and he wisely employs his time who so fortifies himself in view of it, that he can meet it with resignation and composure.—How can this be accomplished more satisfactorily than by considering it as the mere gateway to a more glorified state of being—that from this earthy and corruptible fabric, which every day's experience shows to us to be indeed but a sorry tenement, a spiritual and glorious nature shall emanate, bright as the sun and indeficient as the light of heaven. Here we have a happy succession of being, "The infinitely Good is unceasingly creating new enjoyers of his beauty, new admirers of his works and adorers of his perfections. And these in leaving their bodies to their successors, may go away to adore, admire and enjoy in wider and wider compass, and with larger and larger measures of felicity. There is something at least sublime in the thought that there is scarcely a moment in which some being is not entering its material and temporal state and another departing to its immaterial and everlasting habitations. The streams of being are ceaselessly flowing from the infinite fountain through these earthly channels into the universe of spirits.

But how much more sublime is the thought, how are our conceptions of the Deity magnified, exalted beyond the tongue's utterance, by the consideration that this process of birth, of animal life and of death may not be confined to this speck of matter—this little spot of earth in the universe of God. Lift the eye to the firmament of night. Are not those central suns, million after million in the measureless expanse, together with their still more numerous revolving planets, material masses like our sun and its encircling worlds? Are they not like our

system in several more obvious circumstances? Why then may not they like ours be the birth-place and temporary residence of new-born beings? If so, must there not also be death in them to liberate these spiritual creations from the prisons of matter in which they are first confined, so that they may range abroad for higher employments and delights, to go on from glory to glory toward godlike perfection; to liberate them, so that others may continually succeed to be exalted, glorified and perfected likewise? Who shall go back through incomprehensible duration and number the intelligencies who like us found themselves in material bondage and discipline, but are now, as we may hereafter be, abroad in spiritual freedom, enterprize and glory. And when and where shall the process of spiritual creation have an end? Shall the heavens wax old like a garment and be rolled together like a scroll? Shall her hosts be dissolved and the elements melt with fervid heat? These expressions are indeed but the highly figurative imagery of prophecy and apostolical admonition, pointing to great revolutions in the temporal governments of kingdoms.—What changes may take place in the physical world we pretend not to say—but we have faith that the multitudinous universe will be substantially eternal, every moment and forever, furnishing the first nursing home of new-born spirits and every moment and forever yielding these spirits up to their father's better mansions, by the hand of his servant death.

From this view of regenerated nature many consolatory reflections arise. Perhaps the most cheering is found in the fact that every progressive step is marked with additional perfection. There is no retrograde process in the course of natural phenomena. Behold the full corn in the ear, in all its glory, in all its excellence.—If you follow down its shining stalk and examine its root, you will find a mere dead rotten husk; if we may so express ourselves it has left its corruption beneath the sod and is clothed upon with glory. Or mark yon gaudy butterfly, whose gossamer wings of ever varied hue, bears it on the breeze to sip the honeyed nectar of the opening flower. A few short weeks ago, it was a dull, unconscious, and rude chrysalis, but the warm rays of the sun have expanded it into being and now it wings its flight a creature of unrivalled beauty. The most lovely flowers that deck the rich parterre; the lilly arrayed in beauty more excellent than the gorgeous robes of royal pageantry, springs from the mean unsightly bulb. Whether therefore we look to animate or inanimate nature, we find a progress to excellence and perfection. And shall we be led to argue from these sensible and manifest objects, that man, the monarch of this nether world—he whom his maker pronounced pre-eminent good, shall retrograde and form an exception to this universal law of nature? Is this the conclusion which sound philosophy would draw from these tangible evidences which meet our view on every side? We cannot possibly adopt these views, unless we have some stronger arguments than what are found in reason or scripture, for we are sure that the latter unites its testimony to the former in favor of the change for the better which men shall experience. Paul has labored this subject with great perspicuity and plainness of speech, and from the very image of the corn in the full ear arising from the dead husk, has laid the foundation of that interesting and consoling doctrine which teaches that, man having been sown in corruption, shall be raised in incorruption—sown in weakness raised in power—sown a natural body and raised a spiritual body—that having borne the image of the earthy he may also bear the image of the heavenly.

With this heavenly light bursting on the delightful vision, who can look into the pages of

futurity and believe that the image of God, released from this earthly tabernacle, shall assume a worse character, a more unholy disposition, a darker form than when it tenanted this corruptible clay? Brethren, they who argue thus, reason not from nature, argue not from revelation. They have taken their text from a catechism or a tradition, and they are slaves to that very bondage the fear of death, to release them from which, our blessed master rose from the dead that he might bring life and immortality to light.

To return more immediately to our subject this is a season for contemplation as well as for joy and rejoicing. The man of contemplation finds amidst the teeming productions of the earth and the brilliant glories of heaven enough to engage his most deep and profitable attention.—When the golden sun has sunk behind the western hills—when the fair pale regent of night marches silently along the deep blue vault of heaven shedding on the dark clouds that float past her, her silvery light—when the trees wave in the gentle breeze of the summer zephyr, and the senses are feasted by the softened air, rendered fragrant by the blooming herbage—man walks forth amidst the surrounding stillness—and cold must be that heart that does not throb with undefinable pleasure—callous must be that bosom that does not swell with gratitude to the great source of wisdom and mercy. With the flowery turf beneath him, and the bright smiling skies above him—the sublime perfections of God around him—the altar is raised—the flame is kindled—and the sacrifice is holy and acceptable to God. The outward senses are lulled to repose, the restless cares of life are laid asleep and an irresistible impulse fills the soul with life and unutterable joy. Every thing around him bears incontrovertible evidence of the goodness of God—speaks of his tender mercy, his love, his wisdom and his power—for there is no infidelity in nature—there is no canting, doubting, pharisaic wisdom—no fears nor fallacies. When we roam abroad amidst the sublime glories of the vernal season—when the scenery is freshly painted by the pencil of heaven—in this soft season of innocence and love we seem to forget, at least for a time, that there are creeds and commandments in the world that deprive the author of all things of his perfections—that rob us of our Father in heaven and leave him neither goodness, justice nor mercy. We seem to have cast the mysterious subtleties and unholy jargon of the schools to the moles and bats—we escape the strife, the sophistries and the anti-christian bitterness of the professors—we burst asunder the bands of heathen superstition, the chains of popular prejudice and rejoice in the glorious liberty of the children of God. When the floods clap their hands and the hills are joyful together—when the heavens rejoice and the earth is glad, we never even think of making the inquiry—is God merciful? is he good? We look upon the mountains covered with flocks—the vallies waving with corn—we look on the fields, the rivers, and the hills, where all is peace, quiet and harmony, and we are forced irresistibly to believe that "God is good unto all and his tender mercies are over all his works." We look upon ourselves and into revelation and the same happifying truth stands prominent in view.

Brethren, while nature's incense is now rising in copious effusion to nature's God, let the warm current of our gratitude be borne on the elastic breeze of spring to the throne of the eternal—a sacrifice acceptable in his sight. May our spirits sympathize with the genius of the seasons—our bosoms possess all its tranquility, our hearts all its tenderness and warmth, and the aspirations of devotion arise from the altar of our affections in rich fragrance to heaven's eternal king.

AMEN.

THE PER CONTRA.

The first article which follows, (Reflections on Prize Tales,) originally appeared in the Boston Trumpet, and is unquestionably from the pen of Br. Hosca Ballou. It was copied into the Magazine and Advocate, and the observations which follow it, under the head of "Remarks," were appended by Br. A. B. Grosh. We thought of copying it on its first appearance, but on reflection let it pass. We have since noticed, as remarked by Br. G. that it has been copied in some cases, with manifest approbation, and as the Magazine and Messenger appear to be the most grievous transgressors in the case, we are induced now to copy the article, with the remarks which it elicited from Br. Grosh. As in the case of Br. G. it occurred to us that there could be no great difference in principle "between many short tales, and one long one—or between tales in the desk, and tales in our periodicals." However, we desire no controversy on the subject. Br. H. B. has expressed his opinion—ours is of course known by our acts. P.

REFLECTIONS ON PRIZE TALES.

Br. WHITTEMORE—There is a particular subject that has caused my mind considerable labor, and not a little conflict between inclination and duty. I entertain not only a high regard and respect for our brethren, who are engaged as Editors of religious papers, designed to build up and promote the cause of impartial goodness and universal salvation, but a warm affection likewise; and it is painful to my feelings to be impressed with a sense of duty which directs me to find any fault with any of the means which they employ for the furtherance of the good and worthy cause in which we are all deeply interested. But I have come to the conclusion to presume so much on the candor and charity of those brethren, as to believe, they will think, that if I fault them in any matter, I do it with the best of motives; and that if I err, the error is of the head, and not of the heart.

The particular subject I have in my mind, is the practice of publishing, in religious papers, fictitious narratives, designed to have an unfavorable bearing on the doctrines of our opposers, but to represent our own sentiments in a way of the highest commendation. I can hardly believe it necessary to say more than just to hint that such a practice is liable to exceptions; for I believe my brethren much more discerning than myself, and as soon as they shall call the subject in question, they will see its impropriety, and be able to point out more of its defects than I could, if I made the trial. At first view, it is apparent, that the same practice, not only can be, but has been resorted to by the enemies of the truth, whereby innumerable false representations have been received by the public, not more be sure to the damage of our *distinguishing tenets*, than to the scandal of all religion. In this practice then, we find ourselves following that pernicious example, which has rendered the honesty and sincerity of our enemies questionable, even among their own friends. A second look at the subject presents the query, why we should employ fiction in the cause of sober, Gospel truth, while the volume of Divine Revelation furnishes an inexhaustible treasure of *fact*, of *proof*, and illustration, which may be employed in our cause, to a far greater advantage than any invention of our own! When our opposers go to this divine armory they are sure to meet with a defeat, because the testimony is against them; but when we follow them into fictions, theirs may be as well contrived as our own, and as easily fabricated. H. B.

Remarks.

Sometimes fair truth in fiction we disguise
Sometimes present her naked to men's eyes.—Hesiod.

The foregoing remarks from the pen, it is believed, of an aged preacher, of Boston, have been pretty extensively copied into our periodicals, and approved by many of our editorial brethren. It may, therefore savor strongly of presumption in the writer to enter an exception to its justness and propriety. But I conceive myself called on

to do so more imperiously for the very reason that it has now more weight, than if first penned by as humble an individual as myself, and copied coldly into but one periodical. Besides, I write merely to correct one *mistake* in it—a thing to which all men are more or less liable. The mistake is this: It seems to me to misstate the whole and sole *object* of all the "prize tales" yet published in our order.

1. Why do Universalists object to the publication of fictitious narratives by the Tract Society? First—because that association has always opposed all works of fiction as highly demoralizing and pernicious—has issued tracts against novel reading—and in thus violating its own laws and instructions, they deserve our reprobation for their inconsistency. Second—because they have alledged, in some cases, and pretended in others, that their narratives were facts when they were clearly fictions only.—They moreover, publish their fictions as facts—never prefacing them with the declaration that they were mere "tales." In thus doing, they are guilty of falsehood, actual or tacit. And third—Universalists condemn such tracts because they are offered as *proofs*, rather than *illustrations*, that our doctrine, &c., is false and pernicious—and to render them more effectual, they misrepresent the views these tracts are intended to oppose.

2. But Br. H. B. and the applauders of his article will excuse me for saying that not a single "prize tale" published in our periodicals is obnoxious to any one of these charges. We condemn not fiction when not written to deceive or injure. We publish no tales for true occurrences, but simply as tales. We offer them not as *proofs* that Universalism is true, or Partialism false, but simply as *illustrative* of the effects of these opposite sentiments on the life and character of individuals. And in doing so, care has been taken not to misrepresent the sentiments of our opposers. Certainly it is not done, unless the best essays and sermons of our order have done it also.

3. That it is *proper* thus to employ fiction in the service of truth, no one acquainted with the Bible will deny. For what are its parables and similes—its tropes and figures—so often used by the prophets, our Savior and his apostles—but tales and fictitious representations, used not to deceive or injure, but to impress, persuade, and benefit? (See prodigal Son, unjust Steward, rich man and Lazarus, &c.) What is all poetry and the imagery of every prose writer, but the same?

In conclusion—I have never yet had the pleasure of hearing Br. B., but from what I have heard and read of his sermons, I venture to say that we have few preachers in our order who more frequently illustrate Universalism, its bearings, and effects, by *supposed* cases, (*alias* short tales,) than he does. And, for my part, I can see no difference in principle between *many short tales*, and *one long one*—or between tales in the desk and tales in our *periodicals*.

I am no writer of prize tales, and perhaps on that account would prefer prize *essays*—for I believe *proof* and *illustration* could be combined in an essay better than in a tale—but I believe justice to those who write and favor such productions, requires that, as long as they publish them as tales, and use no misrepresentation, they should not be confounded and condemned with the deceiving scribblers of the American Tract Society. A. B. G.

DELEGATES TO THE CONVENTION.

The following is the list of Delegates (as copied from the Magazine and Advocate,) to the New-York State Convention of Universalists, to be held at Cooperstown, Otsego co. on the 27th and 28th inst.

Central Association.

Ministering brethren.—Stephen R. Smith, Dolphus Skinner.

Lay brethren.—Charles Smith, James F. Chamberlain, Esq. Substitutes.—David Owens, N. H. Bolles.

Mohawk River Association.

Ministering brethren.—Joshua Britton, jr., Lewis C. Brown.

Lay brethren.—Thomas Baker, S. B. Stevens. Substitutes.—G. T. Graves, B. S. Keeler.

Black River Association.

Ministering brethren.—Pitt Morse, J. H. Whelpley.

Lay brethren.—B. Thayer, N. French. Substitutes.—Hon. R. Devendorf, Isaac Mendall.

St. Lawrence Association.

Ministering brethren.—Jonathan Wallace, Daniel Tenny.

Lay brethren.—Joseph Parkhurst, Hon. Minot Jennison.

Otsego Association.

Ministering brethren.—Walter Bullard, Job Potter.

Lay brethren.—Henry Cook, Esq., Seth Doubleday, jr.

Hudson River Association.

Ministering brethren.—C. F. LeFevre, T. J. Whitcomb. Substitutes.—T. J. Sawyer, I. D. Williamson.

Lay Brethren.—W. U. Chase, Stephen Van Schaack Substitutes.—E. Murdock, O Hatch.

Chenango Association.

Ministering brethren.—George Messenger, jr., Charles S. Brown.

Lay Brethren.—S. Corbin, J. S. Coombs. Substitutes.—S. Preston, W. Field.

Cayuga Association.

Ministering brethren.—William Queal, O. Whiston.

Lay brethren.—C. Clark, William Berry, Esq.

Ontario Association.

Ministering brethren.—O. Ackley, K. Townsend. Substitutes.—L. L. Sadler, S. Miles.

Lay brethren.—Orrin Miller, Edward Bradley. Substitutes.—Harlow Munson, Silas Pierce.

Steuben Association.

Ministering Brethren.—Elijah Smith, M. L. Wisner. Substitute.—D. R. Biddlecom.

Lay brethren.—Benjamin Nichols, William Goff.

Niagara Association.

Ministering brother.—Charles Hammond. Lay brethren.—J. D. Cooper, N. Sawyer.

Substitutes.—A. S. Baker, J. Proctor.

Chautauque Association.

Ministering brethren.—J. E. Holmes, W. E. Manley.

Lay brethren.—S. Holmes, R. Eldred. Substitutes.—L. H. Pitcher, D. Allen.

The fourteen Universalist Associations in this State will be held at the following times and places:—

Central, at Lebanon, on the first Wednesday and Thursday in June.

Niagara, at Gaines, on the first Wednesday and Thursday in June.

Mohawk River, at Russia, on the second Wednesday and Thursday in June.

Black River, at Mexico, on the third Wednesday and Thursday in June.

St. Lawrence, at Hopkinton, on the fourth Wednesday and Thursday in June.

Otsego, at Hartwick, on the fourth Wednesday and Thursday in June.

Allegany, at (place not yet fixed) on the fourth Wednesday and Thursday in June.

Genesee, at Covington, on the third Wednesday and Thursday in August.

Chautauque, at Lodi, Cattaraugus county, on the fourth Wednesday and Thursday in August.

Chenango, at South New-Berlin, on the last Wednesday and Thursday in August.

Steuben, at Dundee, on the first Wednesday and Thursday in September.

Hudson River, at Hudson, on the second Wednesday and Thursday in September.

Ontario, at Fairport, on the second Wednesday and Thursday in September.

Cayuga, at Onondaga Hill, or vicinity, on the last Wednesday and Thursday in September.

HE PREACHED JESUS.

Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. Acts viii, 35.

And what meaneth this declaration—"preached unto him Jesus?" Why, there is no mystery in it, to him who understands the gospel. This Philip was explaining the meaning of Isaiah, liii, 7, 8, to an Ethiopian who, having been up to Jerusalem to worship, was returning, sitting in his chariot, reading the prophesy of Isaiah. He knew not how to explain this portion of it; and requested Philip to enlighten him on the subject. Philip complied with his request. He explained to him its application to the Savior; and from this he proceeded to "preach unto him Jesus."

The effect of this preaching was the conversion of the Ethiopian to a belief that Jesus Christ was "the Son of God." Of this we are informed at the 37th verse. After his conversion he was baptized by Philip, and proceeded on his way.

There is, in our humble apprehension, much meaning in the remark that Philip "preached unto him Jesus." What is the meaning of the word *Jesus*? It signifies *Savior*. "Thou shalt call his name *Jesus*, for he shall save his people from their sins."

He who could preach Jesus then, must preach him as a Savior of his people from their sins.—And who are his people? The whole human family. "The Father loveth the Son, and hath given all things into his hands—all that the Father giveth me shall come unto me, and he that cometh unto me, I will in no wise cast out."—These are the declarations of the Savior himself. In his prayer to the Father, John 17th, he says, "as thou hast given him power over all flesh, that he might give eternal life to as many as thou hast given him." He is declared to be "the Savior of all men." And this is enough. If he is the *Savior of all men*, then *all men will be saved*. There can be no truth more self-evident than this.

How many professed teachers of the gospel, are there among the popular sects in the present age, who preach Jesus in this manner? Alas! we regret to say the number is comparatively small. We fear that instead of this, they are preaching themselves, (as Paul spake of some such preachers,) or the traditions of men and the wisdom of this world. This is altogether different from the preaching of Philip, or that of the primitive preachers of the cross. They preached Jesus; Paul preached "*Jesus* and the resurrection," Acts, 17, 18; and we earnestly wish there were more such preachers among us in these days. We need to have Jesus preached; the Christian Church needs it; the world needs it. We have had enough of every thing else preached; the absurdities of Catholicism, the "*five thorny points*" of Calvin's theology, and the inefficient arguments of Arminianism. All these have been urged with a zeal worthy a better cause, while *Jesus*, as a complete and universal *Savior*, has been kept out of sight.

Preachers of the "grace that bringeth salvation to all men!" Remember the subject of Philip's preaching to the Ethiopian; and you will never be at a loss to know how you shall preach. Preach Jesus! Here is a theme on which the praise and gratitude and joy of men—and the holy songs of angels may dwell forever!

"Jesus! Thou Son of love divine!
Thy rays through boundless nature shine;
In thee, with bright effulgence meet,
Wisdom, and love, and light, and heat."

The Lord increase the number of such as shall go forth among those of our race who sit in scriptural darkness, and preach unto them "*Jesus*." *Star and Universalist*.

EXTRACT OF A SERMON.

All past experience and daily observation shows as clearly as the sun in its noon-day brightness that God constantly exercises paren-

tal law towards all creatures, dependent on him, Were it not so, why does he provide so amply, and so universally for their enjoyment? Why has he so constituted his animate creation that every successive pulsation of life, throbs not with pain, but with pleasure? Why has he beaified nature through its whole vast range, from the varying hues of earth, to heaven's ethereal vault, studded with countless sparkling stars, to please and gratify the eye? Why has he filled the earth with melodious sounds, rendering the fields, the groves, the harbours, and air sonorous with the mellow voices of happy men, beast, and bird, the purling rill, the running brook, the flowing stream, the whistling winds mingling in delightful harmony to please the ear? Why does nature shed her fragrant perfumes, and waft them upon the gentle breezes to exhilarate with their odors the spirit of man?

Once more, if He do not thus exercise his boundless law, and not only display it in infinite benevolence but also pities his offspring, even as a father pitieth his children, why did he ever take measures to redeem them from the thralldom of sin, misery, and death?—why did he unfold his compassionate bosom, and send his Son, his darling Son, into a wicked ungrateful world, and thereby expose him to suffering, persecution, and death? This generous condescension demonstrates his never failing and paternal love—shows that it was as high as heaven, broad as eternity, extensive as creation, and as deep as the miseries of man—which the impiety of his creatures could never cause to vary or reverse—which many waters cannot quench nor the floods of human iniquity drown. He did not so hate the world, but he so *loved* the world that he sent his Son to be its Savior. Yes; though the world was dead in trespasses and sins, though all had wandered from God by wicked works, abused his mercies, and plunged themselves into the depths of iniquity and consequent woe, yet he still loves them as a father loves his children when they wander from him. Nay more, as much greater was his love, as his nature excels in excellence, the nature of finite men. Because he loved them and had compassion upon them, even while in rebellion against him, and going counter to his commands, he provided a Savior for those very lost creatures. "I came to save that which is lost," said our divine Master. Here was genuine goodness. "Here—in is love, not that we loved God, but that he loved us, and gave his son to be a propitiation for our sins." This could not be because he had a peculiar regard for a certain class who were not only righteous, but who had never been in bondage to sin, but it must have been because he loved them even in that sinful condition and would manifest it by saving "people from their sins." Said Paul, the eminent and pious Paul, "God commendeth his love towards us, in that while we were yet sinners Christ died for us."

Finally, proofs are ushered in on all hands which enforce the everlasting truth, "God is love." It is inscribed as with a pencil of fadeless glory upon the high arches of heaven.—It is written as with a sunbeam of light upon the spacious landscape of earth. It gilds with celestial effulgence the luminous pages of inspiration. It illumines the pathway to heaven, and discloses its unfading portals. Ten thousands of seraphs, and myriads of angels, rejoicing in its full fruition, dwell with immortal rapture upon the theme. Where then is the trust, the pious, tranquil confidence of man? Why does he not put far from him all servile slavish fear, and implicitly rely upon his Father, his God, and his everlasting Friend. He governs the world it is true, with almighty power, and infinite wisdom, but they concentrate in and are directed in all their movements by love—"God is love," a vast, boundless, shoreless ocean of

love—enough, one would think, contained in the thought, to awake the indifferent and listless spirit, and arouse its slumbering energies to ennobling strains of praise and admiration—enough to roll the heavy burden of anguish, distress, and despair from the unbeliever's cheerless heart and to inspire him with hope and fullness of joy—enough to fill the christian bosom with ecstasy of bliss, and enkindle feelings of the sublimest nature, unspeakable and full of glory.—Transports of pleasure the theme creates. Inexhaustible are its springs of pleasure. Seraphims their golden harps employ to chant the heavenly theme with ever new delights.—Mortals rise and catch the sweet melodious sound, while raptures kindle in the breast.—*Maine Christ. Intel.*

THE WORLD TO COME.

It is cheering to the traveller, who has ascended and descended the rugged hills of a mountainous country, and with wearied limbs sought repose in the shady vale, beside the gurgling brook, as the setting sun rapidly descends the western horizon, and he finds himself many miles from his home, to think, that another day will come, in which he shall be enabled to reach the spot where are centred all his hopes of happiness. So, to the believer in the promise made to Abraham, the prospect is cheering that beyond the dark night of death, there is an eternal day, a home of endless glory, of eternal rest. Every one who believes the words of the Savior, may look beyond the bounds of time—beyond the confines of mortality—beyond all the cares and vexations, the afflictions and losses of this imperfect state, and contemplate a world, where gloom, and doubts, and fears, and tears, and pains, shall never enter. A world, where weariness shall never be known—where winter shall never chill and destroy the most delicate flowers. A world, a country, where amaranthine flowerets bloom, watered and refreshed by the dews of eternal love, nurtured and warmed by the smile of the God of unbounded mercy and compassion.

The members of the human race are now like children, who are at a great distance from their home. They wander in the mazes of sin, and subject themselves to numberless inconveniences. They mourn and weep, sorrow and rejoice, alternately. But their Father hath given them a hope which sets forth a prospect of going home, where pure and substantial joys reign unmolested and uncontaminated with the corruptions of earth. This hope of another and better world, of meeting our friends, and of basking in the fullness of joy which dwells in the presence of God, enables the Christian to rise above the darkness of this present state—to struggle on through pains and woes, believing that he has in Heaven a certain abiding place, where he shall feast on pleasures of a heavenly birth.—*Universalist and Ladies' Repository*.

CHILDREN OF OUR FATHER.

We are exhorted by the Savior to do good to them that hate us that we may be the children of our Father, whether we do good or not. Does this relationship depend upon moral character? Yes, characteristically it does. Although we are all the offspring of God, yet it is only those who imitate him that are his children, in the sense in which the word is used by Christ in the above text. God then is the Father of all, but all are not his children in point of character. Those who bless, and love, and do good, are his children, because they act like him. But are these qualities made a condition upon which the parental affection is exercised? The rain and the sunshine fall upon the evil and the good. His mercies are over all his works. How then can we be the children of God in point of character without being Universalists?—*Uni. Watchman*.

MESSENGER & UNIVERSALIST.

SATURDAY, MAY 16, 1835.

LAYING THE CORNER STONE.

As was briefly noticed in our last, the ceremony of laying the Corner Stone of the Third Universalist Church was performed on Tuesday, 5th inst. In the then advanced stage of our paper we were compelled to omit the excellent Address, by Br. Le Fevre, on the occasion, as also particulars of the articles deposited.

In the Box deposited was placed a Record of the formation and present state of the Third Universalist Society—the names of the Pastor, Trustees, Building Committee, Builder, &c. &c.—the name of the present Mayor of the city, and of the Alderman of the Ward in which the church is situated. Also, a paper containing a notice of the First and Second Universalist Societies. Also, an account of the Organization of a Society for promoting Universalism in the city of New-York, and one copy each of the "New York Christian Messenger and Philadelphia Universalist," "Trumpet and Universalist Magazine," "Religious Inquirer and Gospel Anchor," all of May 2d, 1835, together with a number of daily papers of this city.

We were much gratified in witnessing the numerous audience in attendance on the ceremony, and especially in seeing so large a number of female friends, who were not ashamed to testify to the world their zeal and interest in the despised doctrine of God's impartial grace, by their presence. The time has been when such a spectacle could not have been expected. The female portion of community would set their faces as flint against the doctrine. But times are changing. Their opposition was solely in consequence of their not knowing the sentiment they were opposing; for it is that doctrine, *and that alone*, which can harmonize with the holiest and best feelings of the female heart; and if it does not find a welcome in their bosoms, when once known, it can hardly expect to find a resting place on earth. But we rejoice in the evidence that is now rapidly presenting itself, that the sentiment is finding a welcome in the female bosom, and we look forward with confidence to the speedy arrival of that period when but few mothers can be found clinging to the doctrine of eternal wo—a doctrine, which in the very nature of things, must in prospect consign some of their own cherished offspring to the unutterable pangs of eternal burnings. O, it is not in a mother to dwell on such a picture! When brought home to her own bosom in all its horrors, she will madly shriek for mercy, mercy—reason will totter on its throne, and the hopeless sufferer sink in despair to a premature grave, or live on—A RAVING MANIAC! This is no exaggerated view, as the histories of our Lunatic Asylums for a few years past, will abundantly show, and it should be engraved upon our remembrance, as upon steel, to incite us to every just measure to preserve any portion, even one, of the human race from such a horrible fate. And how can this desirable result be better effected than by erecting and supporting temples of worship in which the Paternal character of the Great Ruler of all is proclaimed and defended from Sabbath to Sabbath, as set forth in the excellent Address which follows? Brethren, let us, "think on these things." P.

An Address,

Delivered on the laying of the Corner Stone of the Third Universalist Church in the city of New-York.

BY C. F. LE FEVRE.

We have assembled for the purpose of laying the Corner Stone of an edifice to be consecrated to the one living and true God, the creator of heaven and earth and all things that are therein, the framer of our bodies and the Father of the spirits of all flesh.

Of the propriety of civil and religious observances on such occasions I think it unnecessary here to speak. The usage is one of great antiquity and is sanctioned by the most enlightened nations on earth. If any superstition may be supposed to cling to such ceremonies, it is, at all events, of an inoffensive and harmless character. As long as man is the creature of sense, just so long will he be affected by such things as apply to his senses.

The record which has been read in your hearing, and which now lies inclosed in a box in the hollow of the stone on which I stand, has informed you of the consecrated character of the superstructure which, under the blessing of heaven, is to arise and rest upon this foundation of stone. This

building is for the accommodation of the Third Universalist Society of worshippers in this city. The title by which we stand distinguished among the various and numerous denominations of professing christians, will suggest to my mind some appropriate remarks.

By Universalism I understand that profession of faith which recognizes common, general and universal blessings as flowing from one common source. In this it is distinguished from all *partial* systems under whatever name they are found to exist. Universalism presents for our worship one Supreme and everliving God, and recognizes in Him the universal Parent and friend of all the creatures to whom he has given an existence. It contemplates him as *unchangeable* in his nature, and consequently at all times and throughout all ages, as equally interested for the welfare and happiness of all his dependent offspring. This is a peculiar feature of our system of faith, for while other denominations profess the belief in one common Parent, the friend of all his creatures, they contend that a period will arrive when to *some* at least, he will no longer bear this character, but place them in such a condition that the gift of an existence has become the source of ceaseless and unavailing sorrow. The views which we entertain of the Deity, induce the belief that as life is a common or universal gift, so shall it be to all created intelligences a universal blessing.

Universalism believes in free grace for every soul. The sun which is now pursuing his path of glory through the heavens, shedding light and imparting heat to all within his influence; the showers and the dews which fertilize the earth and cause it to yield its increase, are not less impartial than that grace and love which flows from the bosom of the eternal to all his children. While in common with the rest of mankind we confess ourselves sinners, we rejoice in the heart-cheering assurance "that where sin abounds, grace does much more abound."

Universalism recognizes in Jesus of Nazareth a common and universal Savior. It looks on him as did the beloved disciple of old, when he exclaimed, "behold the lamb of God that taketh away the sin of the world." It bears the same testimony as did the forenamed disciple when he said, "we have seen and do testify that God sent his Son to be the Savior of the world." Without here entering into the particular views which we entertain of the salvation through Christ, we merely state that what Christ has done for one he has done for all. The blessings which flow down to mankind through a crucified and risen Savior, are universal in their application. It is this extended view which we entertain of the character, mission and redemption of Christ that has procured to us the title of Universalists. All denominations of christians believe in redemption and salvation for *some*. The number, however, of those who shall ultimately be saved is not settled and continues to be a matter of much controversy. It may, however, be remarked that the amount varies according to the liberality of the Church. As learning and knowledge and general information have been diffused among the people, the amount of liberality on this subject has kept pace with the growth of general information, and present appearances seem to justify the indulgence of the hope, that the sentiments which we now advocate will progress with a rapidity heretofore unknown. We feel as if we were only stepping a few years ahead of other denominations, and that they will soon arrive at the same conclusions as ourselves, and rejoice with the same unspeakable joy.

In furtherance of these views, which form the substance of our faith as well as to add to our immediate comfort and convenience, we erect this edifice. It is the genius of our religion to extend the blessings which we enjoy, and we feel that our views of Deity, of the divine administration, of the mission of the Savior and of the final happy consummation of all things, procure a source of unfailing joy and comfort to every believing soul. "We also have believed and therefore have we spoken."

It may be inquired by some (and the inquiry is by no means uncommon) if universal holiness and happiness is to reign, why raise this temple, why consecrate the altar? What motive can there be for the exercise of devotion or attendance on the performance of religious duties? We reply—there exists in our minds, the strongest, the noblest and the purest of all motives—gratitude. It is the consideration of all this stupendous display of love in the dealings of our heavenly Father towards his erring children, that awakens in us the warmest sentiments of gratitude and adoration. It is the goodness of God that inspires our hearts to love, and when we sin against him, causes the peniten-

tial tear to flow. We owe no obedience which is forced or constrained, but are the willing subjects of a paternal government. Love to God and love to man is the sum and substance of our religion. We teach that in the keeping of the commandments there is a great and present reward, while the path of disobedience is beset with trouble and sorrow. We fellowship no doctrine which bribes to duty or extorts obedience by unseen and imaginary terrors. We paint religion and virtue in such robes of light and beauty, that men may love them, for *their own sake*, and stripping vice of her meretricious ornaments, we hold her forth to the detestation of all.

We may be told that sentiments which depart so widely from the received opinions of the day must be *dangerous* in their tendency. This is the watchword which ignorance and bigotry always raise, to prevent investigation of established opinions. *Protestantism* in the days of the Reformation was a *dangerous* doctrine. In later times the cry of "heresy and the Church is in danger" has been raised against the Presbyterian, the Baptist and the Methodist. But in what has the danger consisted? Who have suffered? Have freedom of opinion, or pure religion, or morals been immolated on the heretical altar? Certainly not. Truth has been promoted, liberal principles advanced and nothing suffered but error, superstition and bigotry.

We may be told that it is *impolitic* to proclaim these sentiments. Perhaps so. Some of us have felt to our cost, that *silence* would have been more to our advantage. But there is an inquiry which we consider more important to agitate, than a mere question of policy. It is this—"is the doctrine true?" Does it accord with reason? Is it agreeable to the testimony of scripture? We believe that it is—we consider it the cause of reason, revelation and of God. As such we pray and labor for its advancement—as such we trust in its full and perfect accomplishment.

Within the walls here to be erected, may the gospel trump send forth its sweet tones, and break upon the multitude in accents of mercy and truth, and breathe forth the deathless love of our Savior. Around the altar may the happy disciples sit, and with hearts overflowing with gratitude, commemorate the glories of his grace. Here may the oppressed, the burthened and the sorrow-stricken child of humanity find a respite to his troubles—here may the mourner and the weary find a sweet oblivion to their woes. Here may free, life giving and sin pardoning grace be proclaimed and the heart kindle with rapture while it contemplates the wonders of redeeming love. May the multitude from Sabbath to Sabbath here assemble to worship, here find food apportioned and suited to their varied wants, and whenever they shall leave these consecrated walls, again to mix in the cares and avocations of life, be constrained to say—"this is none other than the house of God, the very gate of heaven."

COMING TO THE TRUTH.

Universalists have always contended that two circumstances render almost worthless, as a restraining power, the doctrine of future general judgement and endless misery. These are, 1st, That the trial and consequent punishment are so far removed that they exert but a feeble influence over the passions of man. 2nd, That the penalty of the divine law, awful as it may be, is generally represented as easily avoided by means of repentance. It seems Limitarians are becoming sensible of these truths. In a tract now before us we find the following paragraph.

"Another source of conviction in the day of judgment will be the *manifest preparation for the immediate execution of justice*. When a judicial process is going on, if the criminal supposes he may possibly escape punishment, or that a temporary respite at least will be granted, he finds a slight relief. The least hope of impunity enfeebles the convictions of a guilty mind, and the delay of punishment exerts, in some degree, a similar influence. But suppose his trial is to take place this hour, and his execution the next. Suppose that, while the criminal faces the court, and the testimony is condemning him, he sees the fatal block, and the grim executioner with his axe waiting to do his office; do you not see that this prospect of immediate execution must tend to fix his mind upon his guilt, and give him a lively sense of its turpitude?"

What is most singular is, that while they acknowledge all this, they still force every passage which will in any manner

answer their purpose, in the service of these very doctrines, and insist that God has adopted the very plan of government which they confess to be inefficient. S.

A VENERABLE SOLDIER OF THE CROSS.

Br. Hitchcock, in communicating the name of a subscriber recently, speaks of him as follows:—"This Mr. H. is upwards of four score years, and has been an unwavering believer in the joyful doctrine of God's impartial grace for more than 40 years; but he has never heard it preached by any one but myself, with the exception of two sermons—one by a Mr. Coffin, and the other by Noah Murray; and these more than thirty years ago. Although this venerable man is laboring under great bodily infirmities, yet he will travel 4, and sometimes 6 miles to hear an evening lecture. His very soul seems wrapped up in the glorious cause, and if I ever take delight in proclaiming the glad tidings of the gospel, it is in his presence."

May the light of truth and the hopes of the gospel continue to shed their cheering rays over the path of this aged servant of the Lord, in his passage down the declivity of life, and accompany him through the dark valley of the shadow of death, which in the common course of events he must soon be called to pass. P.

UNIVERSALISM AND INFIDELITY.

Those of our readers who possess the 3d vol. of the Messenger, by turning to No. 7, dated December 14th, 1833, will find a short extract from a letter published in the Christian Advocate and Journal, dated Newberry, S. C. and signed "M. C. Turrentine," setting forth in the usual orthodox terms, the very intimate connexion which existed between Universalism and Infidelity at the South. A recent letter from Br. Allen Fuller, after alluding to the reason why the matter was not noticed at the time, has the following very just observations on the subject.

"In reference to the charge of infidelity which T. published, I consider it a base slander, intended to secure the favor of his brethren by abusing the Universalists. The members of our Society here are real Universalists, and will not suffer in comparison with any other society in the District. There are many people in this section who have no system of religion, and some of these express a partiality for our doctrine, but I cannot admit that there is any connexion between Universalism and Infidelity. If "they go together," I think the reason must be that some have been so disgusted with partialism, that when they escaped from the power of priestly domination, they discarded all religion, while others by examining the subject for themselves, discovered and rejoiced in the truth. Political freedom has brought to light many worthy patriots, and also some infamous traitors; but this by no means proves that there is any connexion between patriotism and treachery; neither does the fact, if it be a fact, that religious freedom has contributed to the spread of Infidelity, as well as pure religion, present any evidence that the two are in the least connected. It is natural for those to become frantic with liberty who have been most oppressed with tyrannical restraints. This has been the condition of partialists; and to this cause, chiefly, I attribute the prevalence of Infidelity at the present day."

OHIO.

By the following extract of a letter just received from Br. Biddlecom it will be seen that he is located in Ohio, where he wishes letters, papers, &c. designed for him, to be directed. We pray that his labors in that section of the gospel field may be abundantly blessed, and where indifference now exists, a deep and abiding interest in the Gospel of our salvation may be excited.

The money to which he refers, has been received and credited as desired.

Br. PRICE—Called upon as I have been, to leave my native state, and settle on the Manee of Ohio for the purpose of proclaiming the good news of Gospel grace to the poor of Adam's race, and feed them with the bread of life, places me in a situation to use my pen, for the purpose of informing others of my present abiding

place. I have been here but five weeks, hence am not able to say much concerning the prospects of our cause. There are many—yes, the majority, of the inhabitants of this place, are perfectly indifferent as to the christian religion, and consequently, to what is for the general good. The Methodists and Presbyterians are the only societies worshipping here, and they are far from being respectable (as to number,) only when united.

The weather has been such since my arrival, that I can form but little idea of what my congregation will be. I think however, there will be a change among those who are indifferent, ere long, as I am to preach each sabbath here, which will give me the better opportunity for moving round among them.

You will please give notice in your paper, that papers and letters, designed for me, should be directed to "Perrysburg, Wood co. Ohio."

Yours, &c. D. R. BIDDLECOM.

Perrysburg, April, 20th, 1835.

WINCHESTER ON THE PROPHECIES.

Any individual who may have the second vol. of "Winchester on the Prophecies," and who is willing to sell it, or even lend it, in careful hands, will confer a great favor on a friend of ours by communicating the fact and conditions to this office. P.

Br. Alfred Peck, has removed from Vernal to Le Roy, Gen. Co. to which latter place all letters and papers designed for him should be directed. He will preach with the society in that place, and the one in Covington.

We perceive by the Magazine and Advocate that Br. Russell Tomlinson is to be installed Pastor of the Church and Society in Buffalo, on Wednesday next, 20th inst.

The new Universalist Church at Gaines, (Fair Haven,) Orleans Co. N. Y. will be dedicated to the worship of the only true God, on Sunday, May 24th. Sermon by Br. S. R. Smith.

"U. S. VACCINE INSTITUTION, For the extermination of Small Pox."

Such is the name of an Institution lately established in New-York, under the management of Drs. DAVID R. HIBBARD and AARON JARVIS. As the subject to which these gentlemen are devoting their attention is one of great importance, our readers will be pleased to know some of the reasons that prompt them to this praise worthy undertaking.

1st. The little attention which the profession generally pay to the subject of vaccination.

2d. The immense difficulty which physicians experience to meet the demand for vaccine virus, especially during the existence of Small-pox.

3d. The fact that, to have the vaccine virus always pure, fresh, and genuine, the greatest possible attention should be given both to its insertion and abstraction.

4th. That re-vaccination, to be at all satisfactory, should in every instance be performed with perfectly genuine and recent virus.

5th. The probability that Varioloid has arisen from a deterioration of the vaccine virus, in consequence of not returning sufficiently often to the cow for a fresh supply (that now in common use having been obtained by Dr. PEARSON, of London, as early as 1799,) is one reason why vigorous and persevering efforts should be made to procure the virus again from its original source.

6th. No physician, unless he devotes his exclusive attention to the subject, can vaccinate more than a very limited number of persons; he is consequently compelled frequently to resort to others for a supply of the virus. Is it not probable that, conducted in this manner, the efficacy of the vaccine virus will become impaired, and that the disease thus imparted will not, at all times, be entirely perfect and genuine?

7th. The fact that no institution exists in America, having for its object the careful preservation of the vaccine virus in sufficient quantities to be able instantly to meet the demands which may be made for it from all parts of the

country, and thus furnish the means for the immediate arrest of Small-pox wherever it shall appear; that the institutions which pretend to pay attention to the subject are charitable, and therefore but partial and inefficient in their operations.

Finally. The certainty that entire immunity can be afforded by vaccination against Small-pox as well as Varioloid (the latter becoming, as it now does, so frequent and alarming as to destroy in some instances all confidence in the efficacy of Cow-pox,) an institution like the one now proposed is deemed actually necessary to remove the prejudices which exist and are increasing against this, the most innocent and, at the same time, the most perfect safeguard to Small-pox which has ever yet been offered to mankind.

With the managers of the Vaccine Institution we have the pleasure of a personal acquaintance, and feel assured that public confidence may with the utmost safety be reposed in them. Dr. Hibbard has been for several years past engaged as vaccine physician of the N. York Dispensary, and has thus enjoyed ample opportunity to qualify himself for the undertaking. Some of the results of his practice are given in a Treatise on Vaccination lately published by him. The design of the work is to show that Vaccination is a certain preventive of Small Pox in all cases, when judiciously performed. S.

The Institution is located at 219 Bowery, a few doors above Rivington-street.

A physician will be in attendance at all hours, to vaccinate those who apply for that purpose. All who may wish to be vaccinated at their dwellings will be visited by Dr. HIBBARD.

The vaccine virus used in the Institution will be carefully selected by Dr. HIBBARD, and the public are assured that no efforts will be spared to render it effective and worthy their confidence.

Physicians, in any part of the country, by transmitting their orders, can be supplied with genuine and recent vaccine lymph, or scab, upon the shortest notice.

UNIVERSALISTS, AWAKE! ARISE!!

Brethren of the Abrahamic Faith;

Suffer a word of exhortation from a friend, a brother, whose opportunities for "judging of the signs of the times," may be better than yours. Having looked carefully and prayerfully into the scheme of fanatical operations which is now going on by the combination of different sects, I am satisfied beyond the shadow of a doubt, that the intention of the prime movers, is, to take Universalists and all liberal Christians by surprise, and crush or disperse them if possible! The efforts which are making to frighten little children and youth, and hurry them into the church, are not without their appropriate object. Dr. ELI, you recollect, told, a few years since, how many the Presbyterians could then bring into the field, to elect rulers of their own stamp; and that, with suitable exertions among his own sect, and the co-operation of Congregationalists, Episcopalians, Baptists and Methodists, the reins of the National and State Governments could soon be exclusively in their hands. Now, brethren, agreeably to this suggestion, fanatical revivalists are employed to ransack the nation, especially the more excitable parts, and make desperate exertions for the sham-conversion, at least, of the rising generation, getting them pledged to self-styled orthodoxy, as young Catholics are to the Church of Rome.

Can you slumber, then, whilst the enemy is at work, with a zeal, hardly short of desperation? Will you fold your arms and look quietly on, while the vigilant opposers of Universal Grace, are culling faggots from your own premises, with which to torture you in due time?

I do not ask you, kind friends and brethren, to become zealots and fanatics, even in a good cause. But it is my earnest desire that you would unite your means and efforts for the dissemination of correct views and principles. Rely

not too much on the internal consistency and reasonableness of your doctrine. It must be published, enforced, and realized, to be efficacious. Instill divine truth into the minds of your children, both by precept and example. Encourage them to study the Scriptures, in which the infinite goodness of God to all his creatures, is abundantly inculcated. Put into their hands a Universalist periodical, and books explanatory of ambiguous passages of scripture. Unite, brethren, where you have societies, and organize them where you have not, and have preaching as much of the time as possible, and where you have none, meet together and read, and pray, and sing to God, in the spirit of holiness. Be very careful to have your children attend public worship on the Sabbath, where the name of the God of love is not dishonored. Let those who are now engaged in the good cause, persevere; and to those who are not, we would say, earnestly, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." These are friendly suggestions from your brother in the faith of Christ.

Woodstock, Vt. 1835.

R. S.
Universalist Watchman.

AN OLD MAN.

Deacon John Whitman, of Bridgewater, reached a century from the day of his birth, on the 25th of March. On that day he attended public worship, and a sermon was preached in reference to the circumstance. He was in good health, and stood during a part of the service.—His reason is sound, his memory unimpaired, and he converses with ease and intelligence. At the close of the service, the following beautiful lines were sung, and the deacon rising and standing during the performance.

I would not live away, I ask not to stay,
Where storm after storm rises o'er the dark way;
The few lurid mornings that dawn on us here,
Are enough for life's woes, full enough for its cheer.

I would not live away, no—welcome the tomb;
Since Jesus has lain there, I dread not its gloom;
There sweet be my rest, till He bid me arise.
To hail him in triumph descending the skies.

Who, who would live away, away from his God,
Away from yon heaven, that blissful abode,
Where rivers of pleasure flow o'er the bright plains,
And the noon-tide of glory eternally reigns.

Where the saints of all ages in harmony meet,
Their Savior and brethren transported to greet,
While the anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of the soul.

Trumpet.

OBITUARY OF MRS. SMALL.

Mrs. LYDIA R. wife of Mr. Wilson Small, was born in New-York on the 17th of Sept. 1803, and departed this life on the 22d of April last, in the 28th year of her age.

Her father, Mr. Isaac Tuckerman, formerly of Boston, Mass. but who had removed to N. Y. some fifty years ago, was one of the early friends of Rev. John Murray. Mr. Tuckerman was a Universalist—lived in the enjoyment of its faith and hopes, and in the practice of its duties. He was a member, if I am not mistaken, of Rev. Mr. Mitchell's Church, at least he was a personal and intimate friend of Mr. Mitchell and died about ten years ago in the confident and joyous expectation of ultimately meeting a ransomed world in heaven.

Of Mrs. Small's character it is unnecessary for me to say anything to those who had the happiness of knowing her. Her disposition was peculiarly amiable. She indulged no angry passions, and seemed to feel no uncharitableness to any of the human race. One of her intimate friends observed to the writer, while the grave was closing in over her remains, "I have known her from her childhood and never saw her angry." In all the various relations of life she performed her duties faithfully, and by the gentleness of her temper and the amity of her manners attracted all hearts which fell within the sphere of her influence.

She was a *christian*. In early life she had attended the Universalist Church with her father. Subsequently, however, while at school, in accordance with her teacher's wishes, she attended the Rev. Mr. McClay's Church.—Here she became a Sunday School teacher, and as we might reasonably expect, became partial to the Baptist denomination.

On Sept. 7th, 1826, she formed a matrimonial connexion with Mr. Small, which has had no inconsiderable influence on her opinions and happiness. He has long been a firm

and consistent Universalist. After the Orchard-st. Church fell into the possession of its present occupants, he became a regular attendant there. Mrs. Small would often accompany him, but without feeling any interest in the glorious cause of Universalism. This state of things continued till about two years since, when her mind was excited to a consideration of the subject, by a discourse from the words of the book of Job, "Acquaint now thyself with him [God] and be at peace; thereby good shall come unto thee." She followed the exhortation, and to the moment of her death, had reason to bless the Lord for what he had done for her. She became a firm and unwavering believer in the infinite and unchangeable goodness of God—in his universal grace and his purpose to redeem, sanctify and save with an everlasting salvation the whole family of man. In this faith of the Gospel of Jesus she did indeed find peace, nay it was joy to her spirit.* But her faith was doomed to a severe and protracted trial.

She had been laboring for several years under an affection of the liver. About eight months previous to her death, she was subjected to an unusually violent attack. Medical aid was called in, and all the ordinary remedies applied, but without effect. A consumption was superinduced which terminated her existence. Few persons are called to suffer as much as fell to her lot. For eight months, a great part of the time was spent under severe, sometimes almost excruciating pain.

But her faith in God sustained her. She bore her sufferings with christian patience and resignation. She uttered no complaints; seldom indeed did she give way to a groan or a sigh. "In all that I have suffered," said she, one day as I sat by her bedside, "I know not that I have ever said to God, What dost thou?" From the first she had been impressed with the idea that this sickness was unto death. But she did not shrink at its approach. Her confidence was in God. With Him she had acquainted herself, and her soul was filled with joy and peace in believing. She spoke of her approaching dissolution with the same calmness, as of the most ordinary affairs, and looked forward with the most evident pleasure to the time when she should exchange this world of trial for a world of bliss. She arranged all her household affairs, designated the place where she would choose to have her body interred, and begged her friends to put on no mourning apparel for her, since if they could not remember her without, they would not with, such outward tokens of sorrow.

A week or two previous to her departure she expressed a wish to partake in the communion of the Lord's Supper. It was administered accordingly at her bedside, in company with her nearest friends, and several members of the church. It was peculiarly a solemn and interesting occasion, in which she obviously felt much pleasure, and others, I hope, have realized great spiritual profit. The circumstances in which the services were performed, and the associations they are calculated at all times to excite, combined to render this occasion deeply affecting.

In the case of Mrs. Small I have seen another instance of the power of the Gospel triumphing over both the pains of the body and the fears of death. I have also seen added one more testimony to the glorious record that Universalism is "good to die by." Our enemies and the ignorant may affirm the contrary, but "they unders and neither what they say, nor whereof they affirm."

But a day or two before her death, I said to her, "Death has no terrors to you?" "None," she replied, "I wish it were here even now." On leaving her I took her hand, bade her farewell, and remarked, "Perhaps we shall never meet on earth again." She looked at me, faintly smiled, and answered, "We shall in heaven."

She knew God to be her Father, and it was pleasing to observe what an unreserved confidence she reposed in him. "I have given up every thing," she said, "I have given away myself." Her last hours, although embittered by bodily sufferings, were still rendered comfortable by the hallowed influence of her faith. The moment before she expired she clasped her hands saying, "My God, my God," and immediately added, "Come Lord Jesus, come quickly."—These were her last words.

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

May the rich consolations of the Gospel be vouchsafed to them that mourn.

* She united with the Second Universalist Church in N. York on the 14th of Dec. 1834, but was never afterwards permitted to assemble with her friends in the house of God.

The Western Union Association will hold its next session at Mount Healthy, Hamilton county, Ohio, ten miles north of Cincinnati, on the Saturday preceding the last Sunday in May inst.

The Washington Ohio Association will meet in session, at Belpre, Washington county, Ohio, on the 1st Saturday in June next, to continue its sittings two days.

The Hudson River Association of Universalists, will hold a special session, in the city of New-York, on Wednesday and Thursday, the 11th and 12th of June next. Ministering brethren and all friends are affectionately invited to attend. Per order.
I. D. WILLIAMSON, Clerk.

QUARTERLY MEETING.

We would especially invite the attention of Universalists in this city, (N. Y.) to the following notice for a Quarterly Meeting of the Society for the promotion of Universalism in the city. We hope every individual, feeling an interest in the prosperity of the doctrine here, would make his arrangements to be present, whether a member of the Society or not. The meeting will no doubt be quite interesting, from the Address to be given, Reports to be made, &c. May we not hope for a numerous attendance? Ladies as well as gentlemen are invited.

Notice.

A Quarterly Meeting of the Society for the promotion of Universalism in the city of New-York, will be held at the Orchard-st. Church, on WEDNESDAY EVENING, May 20, commencing at half past 7 o'clock. An Address, specially for the occasion, will be delivered by Br. T. J. SAWYER. A general attendance of Universalists throughout the city is earnestly desired.

CONCERT OF SACRED MUSIC.

The Mozart Sacred Music Society, will give a Concert of Sacred Music at the Orchard-st. Church, on TUESDAY EVENING next, May 19th. Tickets, 25 cts. each, may be had at this office, or at the door on the evening of performance. We hope the friends of the Society will gratify its members by a general attendance.

* * Br. C. F. LeFevre's residence is now at No. 86 Sixth Avenue, where letters, &c., should be directed.

Br. Sawyer's residence is the same as formerly, No. 24 Suffolk-st.

Married,

In New-York, on Monday evening, the 4th inst. by Rev. C. F. LeFevre, Mr. JOHN SCOTT and Miss HELEN GARRETSON, both of Staten Island.

In New-York, on Sunday evening, 10th inst. by Rev. T. J. Sawyer, Mr. THORN CARPENTER and Miss ANN MARIA FRIEND.

In Philadelphia, on Thursday evening, 7th inst. by Evangelist Abel C. Thomas, Mr. GEORGE DAVIS and Miss ANN ELIZA GREBLE, both of Philadelphia.

In Sheshequin, Pa. on Saturday morning, the 2d inst. by Evangelist Samuel Ashton, Dr. DAVID L. SCOTT, of Towanda, and Miss JULIA H. KINNEY, of the former place.

Died,

In Reading, Vt. Mrs. S. Y. SAWYER, * wife of Mr. Benjamin Sawyer, aged 69. Virtuous, beneficent, and truly pious, she enjoyed the most unlimited confidence and respect of all who knew and enjoyed her friendship. She was an affectionate wife, the loving mother of a large family of children, a kind and sincere friend, and humble christian. Her last moments were marked with that serenity and reconciliation which are possessed only by those whose lives have been well ordered, and whose faith in the promises of God is unwavering. She has left many friends behind who will long lament her loss, but will not sorrow as those who have no hope. God grant they may imitate her examples, and receive the sanctification of his providence.—N. H. Impartialist.

* Mother of the senior editor of this paper.

Religious Notices.

Br. Bulkeley will preach in Newark, Sunday May 17th, (to-morrow.) and in Huntington, L. I. Sunday May 24th.

Br. C. Woodhouse, of Lansingburgh, will preach at Newark, N. J., on the 4th Sabbath in May.

Br. F. Hitchcock, will preach in Monroe, Conn. the 3d Sabbath in May.

Br. N. Dodge will preach in Milton the 3d Sabbath in May; and in New-Windsor, Orange co. Monday evening, May 18th, and at Croton, Sunday May 24.

Br. L. C. Marvin, will preach in Danbury, Conn. 3d Sabbath in May, and at Newark, 5th Sabbath.

Br. Samuel Ashton will preach at Brookline, Pa. on the last Sunday in May, in the morning, at the Red School House in Harford in the afternoon; and at or near the house of Simon Stephens, Springville on the previous evening, (Saturday evening, 30th inst.)

Our friends in Norwalk, Saugatuck, and New-Canaan, are informed that an error occurred in the notice given in each place on Sabbath last for Br. N. Dodge. He is otherwise engaged on the 4th Sabbath of this month. They will therefore please take especial notice, and circulate it as far as possible, that—

Br. N. Dodge will preach in Norwalk, near Mr. John Mallory's, on Saturday evening, 30th inst. (—) at Saugatuck, morning and afternoon, and at New-Canaan in the evening, of Sunday, May 31, and at Flax-Hill School-house, on Monday evening June 1st.

Original.

GOD IS LOVE.

The Moon sends forth her gentle rays at night,
A thousand stars display their glittering light.
The slumbering world enjoys a sweet repose,
Secure in Him, whose eye doth never close.
And now the morning breaks—the eastern sky
In bright refugence smiles, and to the eye
The Sun appears, in majesty divine—
For all mankind his countless splendors shine.
O! thou who hast formed the heavens above,
Let all thy works proclaim thy wondrous love,
Thy blessings from an even hand do flow;
The rain descends upon the high and low.
The seasons their peculiar blessings bring,
From stern cold winter, to gay smiling spring.
Each station has its joys, and each its pain,
All operate together for our gain.
The evils of this life teach us to prize,
All those rich gifts, which from thy love arise.

In thine own image didst thou man create,
The being thou hast formed, thou canst not hate;
In thy deep love mankind should put their trust,
For thou art merciful, as thou art just. E. P. C.

HARMONY.

"The restitution of all things."

Come, then, O my soul, meditate on that day,
When all things in nature God's voice shall obey;
When the trumpet shall sound! the dead all arise!
Ascend up together to God in the skies.

When the gates of the law and prophets unfold,
The promise therein to all nations be told;
Heaven's arches shall ring! the Saviour appear!
The true gospel tidings shall reach every ear.

The deaf shall all hear, the dumb shall all sing,
The blind shall discover that Jesus is King;
The lame shall all walk! the mourners rejoice!
The poor and the simple believe in his voice.

All creatures in heav'n and earth shall revere,
No blind superstition shall deafen the ear;
Jesus shall be crowned the head of all men!
The peace of his kingdom shall ne'er have an end.

All sin shall be clos'd, transgression shall cease,
All nature be fill'd with love, joy and peace;
The victory won, rebellion shall fall!
And God, our Creator, shall be all in all.

UNIVERSAL BENIGNITY OF GOD.

We copy the following from a chapter in "Turner's Sacred History of the World," in which that interesting writer is arguing the propriety and importance of a perfect reliance on the kindness and protection of Deity, from the fact of his provident care of even the most minute objects in his vegetable kingdom. As Universalists, we could hardly frame, or ask for, stronger arguments in favor of the goodness of God; and if it is once conceded, "that he delights in all his creations," the question comes up to us with a force that cannot be trifled with, *Will he ever cease thus to delight in them?* P.

"These miniature organizations are not, however, beneath our notice; for they have one great value, which will always make them interesting to us. They contribute much to amplify and rectify our ideas of the Sovereign Creator, who cannot but display to us his mind in his works. He illustrates his own nature by his creations; and each part of them is a comment on the others. The whole presents a delineation of himself. Now, the marvellous immensity and multiplicity of the universe which he has made and governs present to the thoughtful mind such a tremendous Deity, that we cannot but dread lest greatness so fearfully vast should have no community of feeling with us, and should not condescend to maintain any kind relations towards us, or with the earth, our abode, which is so inconsiderable a portion of general nature. I have experienced something of this sort, and I know that others have painfully felt it. It is therefore delightful to see by these miniature existences, small almost to invisibility, and by their careful organization as finely contrived as in the grandest creature, that greatness and littleness make no difference to him in his creation or his providence. They reveal to us, that magnitude is nothing in his sight; that he is pleased to frame, and to regard the small and weak as benignly and as attentively

as the mighty and the massive. Improved reason, indeed, makes the same deduction, because when it justly reflects, it feels that the grandest creature can but be insignificant before such an Infinite Creator. We are high and low, great and small, as to each other, but not to him. The ant is as full of life and comfort and curious instincts, and as skillfully organized, as the lion or the whale. It is therefore a marvellous property of the incomprehensible nature of our God, that he delights in all his creations. By having made some classes of organized beings wonderfully small, he proves in their fabrication and subsistence, to every order of nature, that no part of it has existed without his thought, nor is too petty for his notice, nor unworthy of his care. Whatever he has made that we deem as nothings in comparison with ourselves, are yet, in this view, heralds of comfort and confidence to us; for the inference becomes irresistible—indeed it has been made for us by the greatest of all authorities—that if he can make and regard such inconsiderable organizations of nature, he will never be indifferent or inattentive to us.—This was the principle of that exhilarating assurance—pregnant with comfort to the humblest tenant of humanity, because unconfined in its application,—

"Are not two sparrows sold for a farthing? FEAR NOT, ye are of more value than many sparrows."

This sentiment, like a telescope surveying the endless expansion of space, brings the immensity of Godhead into the compass of our mental perception, and awakens within us a felicitating sensibility whenever we contemplate it.

These considerations remove the barrier of doubt and dread that would repel us from our Creator. They throw an intellectual bridge from heaven to earth, over that unfathomable chasm, which separates human nature from the Divine. The more largely we know the living universe that surrounds us, the more strongly we shall feel our personal inability: but he has descended from his stupendous ubiquity into an individualizing association of creation, government, providence, and legislation with us. We learn, as we study nature, that all must have been specially planned, and provided, and ordered to exist, because the unassisted particles of nature can no more make a hair than a head, nor a moss or an alga, than an eye or an ear;—nor ever do; we have not one fact of such a formation. Every thing organic displays the touch of Deity; and whatever has the principle of life derives it solely from him, whom the North American Indians habitually and emphatically, but with a traditional philosophy, truly characterize as 'the Great Master of life.' "

SYMPATHY.

Passing along one of the streets of our city a few mornings since, we came to a heap of burning ruins, around which a number of people had assembled. It was what remained of a stable which had been burnt the night previous. We were informed that four horses had perished in the devouring element. Three unshapely masses were mouldering in the ruins, and one noble beast had broken from his fastenings and in his egress fell dead upon the walk, where his carcass scorched and blistered still remained. A sett of ragged urchins were shouting in the street, but save these an air of melancholy was seen in the countenances of all who looked upon the scene of destruction. We saw an old man, a cartman, whose horse and cart constituted his sole earthly possession, with dejected looks, taking some fragments of his frail vehicle from the ashes and cinders that remained, and tears of sympathy were stealing down the cheeks of some of his friends. It was to us altogether an interesting and instructive spectacle, we could plainly read in the countenances of the people the fact that there are fountains of feeling in the human heart, and chords of

sympathy which may be touched by the sufferings, even of the brute creation. Poor things! said a looker on, as he surveyed the carcasses of the beasts disfigured, swoolen and blistered with the flame. Poor creatures! How horrid it must have been for them, to be tied to their fastenings, while the fires were crackling around them and consuming their flesh! Ah! thought we, you are right; and yet it were a harder case to be chained in the fires of an endless hell. Upon the one man can feel, but upon the other they have no heads to reason, no hearts to feel. We turned from the scene fully persuaded, that if men had as much sympathy for their fellows as for beasts, and would cherish those sympathies, the cruel doctrine of endless burnings in hell would soon be spurned from their hearts as a curse to the earth.—*Inquirer and Anchor.*

INFLUENCE OF MUSIC.

That we do not over-estimate the effects and influences of music, will be made apparent by reflecting upon the various ways in which it meets the ear, from animate and inanimate nature. Destroy that curious mechanism in the throat of the songster of the grove; let the brute creation become dumb, and no sound escape them; let the winds be hushed to a breathless calm;—let the thunders be still, and no hum of the insect be heard; let the waters of the cataract descend to their deep abyss, noiseless as the grave; let the voices of speech and of song break no more upon the ear, and where is the man who could endure such a profound and awful stillness!

Universalist Books.

Which may be obtained of A. C. Thomas, 132 Chestnut-street Philadelphia.

- Balfour's First Inquiry—being a faithful examination of all the passages in the Bible in which the word Hell occurs—\$1.
Balfour's Second Inquiry—being an examination of the Scriptural doctrine concerning the devil, and the import of the words translated everlasting, eternal, forever, &c.—\$1.
Balfour's Essays on the state of the dead, and inquiries into the meaning of the words judge, damn, condemn, and their derivatives—\$1.
Balfour's Examination of Stuart's Exegetical Essays—75cts.
Balfour's Letters to Professor Stuart—25 cts. In this work the author has shown that his conversion to Universalism is mainly attributable to the Professor's criticisms on portions of the Bible.
Balfour's Letter in Reply to Dr. Allen's Lecture against Universal Salvation—25 cts.
Balfour's Letter to Whitman in defence of so much of the First Inquiry as pertains to the term Gehenna—25 cts.
Ballou's Treatise on Atonement—an invaluable work, being an inquiry into the origin, nature and effects of sin, and of the consequences of the Atonement—50 cts.
Ballou's Notes in illustration of the Parables—75 cts.
Ballou's XXVI Lectures on important doctrines—\$1.
Ballou's XXV Select Sermons on various subjects—\$1.
Ballou's XI Sermons delivered in Philadelphia—\$7 cts.
Ballou's Examination of the doctrine of future Punishment—50 cts.
Ancient History of Universalism, by H. Ballou 2d.—\$1.
Modern History of Universalism, by T. Whittemore—\$1.
T. Southwood Smith's Treatise on the Divine Government—a work I would not be without for five times the price—75 cts.
Notes and Illustrations of the Parables, by Thomas Whittemore—an admirable and very useful volume—75 cts.
Paige's Selections from Eminent Commentators, showing that the most eminent Partialist critics justify the Universalist's interpretations of nearly every prominent passage in the New Testament—\$1.
Life of John Murray—Whittemore's much improved edition 50 cts.—do. Marsh, Capen and Lyon's, 46 cts—also an edition at 37 cts.
Winchester's Dialogues on Universal Restoration—63 cts.
R. Streeter's Familiar Conversations on the doctrine and tendency of Universalism—a fine work—50 cts.
Streeter's News from Three Worlds—25 cts.
Universalist Expositor—critical and explanatory—3 volumes \$2, 50 each.
Dolphus Skinner's Letters to Drs. Aikin and Lansing—50 cts.
Eternal Hell Torments Overthrown—37 cts.
Pitt Morse's Review of Parker's Lectures against the doctrine of Universal Salvation.
David Pickering's Lectures in proof of Divine Revelation—a subject to which Christians do not sufficiently attend—75 cts.
Letters on Revelation between Ballou and Kneeland—50 cts.
Streeter's New Universalist Hymn Book—50 cts.